

Printed in the summer time at London 1676: by Will. Rogers
who diggest this pamphlet told me thus, about Exeter. —

A Letter from a Gentleman at London, L^y to his Friend in the Countrey, &c.

SIR,



AS preſſing as I perceive by your Letter, your deſire is, to be thoroughly informed of the Truth of what has paſſed, concerning the Counterſeit *Luxury*; I can aſſure you mine is no leſs, to ſatisfy you in a buſineſs, which has made ſo much noiſe, and which is yet ſo much talk'd of. I cannot chuſe but commend you in this, as in all other occaſions for believing no more, then comes from good hands: In which Proceeding I obſerve the true Character of a man of worth, one who judges not by noiſe, and who far from letting himſelf be carried with the ſtream, hearkens to the common cry with ſuſpicion. I perceive by this exact prudence, you have not forgot, though you have quitted the world, and that 'twas long experience and wearineſs of the impertinencies of it, which made the reſolution you have taken, to ſpend the reſt of your dayes in a Retreat. Where cured of the diſeaſe of vulgar opinions, you feed on what Phyloſophy affords, of moſt pure, and moſt free, from the errors of the age. If all thoſe who are obliged to continue in the trouble and confuſion, from which you have been ſo wiſe as to diſengage your ſelf, had their ſouls as well ſet, and diſpoſitions as rational as yours, they would examine matters with conſideration: and to avoid engaging every day to condemn their Neighbour without a hearing, would not judge of, and decide the merits of the Cauſe, purely on ſight of his Breviate. But we live in an age where people are far from doing juſtice to themſelves, that they might render it to others, and I am but to acquaint you with what I know of the buſineſs in queſtion, to ſhew you into what an abyſs of confuſion, man is capable of falling, when he has for Guides, theſe two Monſters, which tyrannize over all conditions, high and low, I mean *Paſſion* and *Prejudice*.

I will touch the leſs material points but ſlightly, and ſince you have heard of the Vagabond in the Countrey, it will be ſufficient to tell you, that he came to *London*, without clothes, without ſhoes, without money, and

A

with-

without any recommendation from *France*: That upon his own word, and at the instance of some, who solicited in his behalf, he was permitted to get into the Pulpit, there to declare the motives of his Conversion. The discourse he made, and which he delivered with much boldness, gain'd him the esteem of his Auditors, who for the most part charm'd with his Eloquence, and full of compassion for his misery, soon cast about to put him into a condition of appearing in a decent habit and subsisting.

675 This happened when the Court was upon removing to *Windsor*, that journey gave occasion to the Lady Marquess de *Ruvigny* Embassadress of *France*, to desire this new Profelyte to go and Preach at her house at *Windsor*. A Request so obliging as that of this Lady, could not fail of success, *Luzancy* was too sensible of the advantage, and his best friends (who at present are against him) were ravish'd at an occasion so favourable, which furnish'd him with convenience to make himself known. Their hopes did not prove vain, his Sermons made a noise at Court, as well as at the *Savoy*, and much forwardness there was in Persons of Quality to do him good: witness the favours he received from my Lord Duke of *Lauderdale*, and the Marquess of *Ruvigny*, who honoured him with a place at his own Table, noon and night, and gave him all the marks of esteem which could be expected from one of his ranke, so many expressions of kindness, which he dayly received from that Ambassador and his Lady; in my opinion ought to have oblig'd *Luzancy* to Confide in them, and tell them truly who he was, or at least who he was not, for he was all this while taken for the Abbot *Luzancy* of *Sorbon*, but by an unparallel'd impudence, never to be forgot. They are the two whom he has the most abus'd, and who yet by a Prodigy, whereof I cannot yet dive into the bottome, have most contributed to save his Honour, when it was upon the point of being cast away, of which you will find convincing proof, and such as will surprize you in the sequel of this Letter.

At this time all went with the counterfeit *Luzancy* even to his wish, and his friends saw from far his Fortune hastning on a pace towards him: His Sermon being Printed, had got him credit with the Bishop of *Oxford* (at present of *London*) to whom he had Dedicated it: The Duke of *Lauderdale* had presented him, the Lady Marquess de *Ruvigny* besides dyet and lodging, allow'd him a Lackquy to waite on him: in a word there

there was vying who should do most: Nay there were some who kept their distance with him, believing that they had to do under the name of *Luzancy* of *Sorborn*, with a Man of Quality; for no body doubted but he was what he said himself to be; In fine, one would have thought nothing had been able to trouble the calm he then enjoy'd: but his Mask being soon pull'd off, he was notoriously known to be *Hipolitus Chastlett* Son to a famous common Woman named *Beauchasteau* a Player belonging to the *Hofiel de Burgoyn* at *Paris*. By it we came also to know that among the Fathers of the Christian Doctrine at *Visry*, he had been a small Usher of the 5th. Form: that afterwards he had been with some Bishops, and a Preacher Errant, here and there, in little Towns, whereof the most considerable is *Montdidier* in *Picardy*, and that at last having plaid divers Pranks which exposed him to the pursuit of Justice, his safety had oblig'd him to quit *France*, and seek Shelter in *England*, which serv'd him for a Stage to act all sorts of Persons upon; whereof I am about to make you a description, having taken care to inform my self exactly, and convers'd with Friends, Enemies, and Neuters of all sorts both English and strangers.

Notwithstanding the Evidence of all this matter of Fact, this Cheat dextrous at Lying, and with a Tongue well hung, for a while shifted off all these Truths, and told his tale with so many specious circumstances, that the wisest Men were impos'd upon, but at his business with *St. Germaine* the Jesuit, things appeared so grossly forged, that his most intimate Friends opened their Eyes, and those who by too hasty Zeal had assisted towards his raising, were Convinc'd of his Impostures by their own knowledg, and soon deserted him and publish'd his Villanies.

When Fortune has once undertaken the Advancement of a Favorite, she never fails of her design whatever opposition can be made, she has Arts to blind Men withal, and to give even Vice a tincture of Vertue, enough to keep it from appearing, and if her own tricks will not serve, she can take Advantage of the prejudice of a Nation, and the circumstance of time. It was sufficient for *Luzancy* to accuse a Jesuit, to swear his ruine, and like an impudent Tartuff to appear in his Majesties Privy Council and all this while the Parliament was sitting; These things I say were sufficient to make his Oaths, at first dash be taken for Truths, fit to be publish'd by sound of Trumper, and set up at the corners of all the Streets; in a Conjecture so nice People would be sure enough not to apply them-

selves to a through examination of so great a Trifle in respect of those things which at that time busied the Court and Parliament. Neither was the action imputed to St. Germain, to stand in Competition with the important affairs of State, which endured no delay to allow Convenience for clearing an Accusation which concern'd only a single Man, and he a Jesuit: This kept the business from being search'd to the bottom. And I conceive that those, who as you know then medled with it, Acted with much prudence upon that maxime of *Tacitus*, *Omne magnum exemplum habet aliquid ex iniquo quod utilitate publica compensatur*. For my part, who am but a Cypher in the World, and who go on my great Road without being diverted by the Prospect of any worldly Policy, I have made a resolution for the sake of Truth, and to do you a pleasure, to Examine in few words, both the Crime laid to the charge of the Jesuire, and the person of the Informer, the Counterfeit *Luzancy*.

To give a clear and distinct Idea of the Accusation in question, and discover it's either force or weakness, we are to consider it in three respects. First, of the Accuser. Secondly, of the Crime. Thirdly, of the Circumstances which attend it.

If we cast our Eye on the Accuser there is good assurance to be had, that he is a Cheat, and a notorious Lyar, whose Life hitherto has been made up of Impostures; and this, when there shall be Judges Commissioned to examine what he has done beyond and on this side the Sea, shall be Legally proved: If we look on the Crime it is so pitifully contrived that one must be a perfect Idiot not to perceive it's weakness; (and for the Circumstances) the best means to discover the Truth in such cases) they all make for the Jesuit: we must run over some of them, to judge well of the Crime.

First, it was a Month or five weeks before *Luzancy* made a noise of the pretended Assassinate to be committed on him, nay he said not so much as a word of it to Mr. *Ruvigny* or his Lady, with whom he was as one of the Family, and for this, 'tis but inquiring of them. This Circumstance alone is decisive.

Secondly, They threatned him, says he, with a Pistol at his Throat, he does whatsoever they desire, and after all suffers them to depart with all the quietness in the World, without crying out when they were gone, and without mentioning a word to any body till more than fifteen days after.

Thirdly,

Thirdly, He entertains Correspondence both by word and writing with this very Jesuit, his Mortal Enemy; he writes him Billets, he visits him several times: he promises him the Theses of *Monsieur Le Blanc* Professor of Divinity, lately printed, and which a Minister of the *Savoy* had nicely presented to him; he Communicates to him the Certificate he had from two *French* Bishops; In fine, there passes a considerable time before *Luzancy* dreams of contriving his Tragedy.

Fourthly, In seventeen days he speaks not of the Assassinate to his dear Friend the *Sieur Corbiere*, who itching to be seen at Court and in Parliament would needs make a studied Certificate in his favor. This *Corbiere* is a *Frenchman*, the story of whose Life rejected him from an Honorable Employment which he should have had with Mr. *Skelton*, whom the King has sent to the Emperor's Court.

Fifthly, *Luzancy* goes to a Merchant to desire him to find a Convenience for *Luzancy* to return into *France*; and at the same time persuaded a Proselyte to return to the Church of *Rome*, and this when Judges shall be appointed, that Proselyte will depose.

Sixthly, The Devilish writing which he says was extorted from him by Pistols and Daggers, is written in a hand natural and free, tis his very style, tis in some place razed; signs rather of the Attention of one studying alone, than the confusion of a Man Transcribing with a Dagger at his Throat.

Seventhly, Is it likely a Jesuit, whose name is so Odious in *England*, durst venture on so strange an action, and this in the middle of *London*, and for no greater advantage then to gain a simple private Man? To gain a King, or save a Kingdom a Jesuit possibly might venture hanging, and so horrible an Action as Assassinate, otherwise a Jesuit does not undervalue his Life so much, as to cast it away for a Trifle, especially one so well at Ease as *St. Germain* was.

In fine, whoever would list the pitiful Evasions, contained in the written Discourse, which *Luzancy* gave to Sir *Joseph Williamson* Secretary of State, would find things so absurd and gross, that they who have countenanced them with Authority, would be without excuse if Reason of State did not free them from blame.

Mean time this Admirable Reason of State, or the Zeal without knowledge of some Men, wrought so, that all *England* almost was possessed with the pretended crime of the Jesuit, and false innocence of

A proclamation from G. K. & his counsell *Luzancy*,
10. Nov. 1675 for apprehension of *St. Germain*,
& 20th to be given to him y^t shall take him, for
assassinating *Luzancy*

Luzancy; Those who have no other knowledge of him then by the Proclamation look upon him as a Martyr, some who began to have other thoughts of him are refetled in their good opinion, while they see my Lord Bishop of *London* openly protect him; Others to lay on an Occasion to imbroyl things and make their Zeal to the Protestant Religion appear, have gone far in this business, and contributed much to the success which you know he has had yet there remains a considerable number of those who look purely after Truth, and seperate themselves from the Crowds, to follow and never swerve from her.

I had Inlarged my Self farther on this Subject, if I did not think I had said enough to give you an Idea of all this Farce. Let us now pass forwards and trace Luzancy step by step, in the remaining Acts of a piece, which includes I know not how many incidents of a different nature, and which tis fit the World should know, that he may the better be understood.

St. Germain having been without hearing, as soon condemned as accused, *Luzancy's* Advancement was powerfully carryed on, My Lord Bishop of *London* took care to have him Ordained and made him Preach immediately, designing to put him into a Condition of becoming one day a great Defendor of the Church of *England*, And because he wanted the Language of the Countrey to make his Talents appear, he was sent to *Oxford* to Learn it. All this was done in an unimaginable Hurry: 'Twast much purpose for the Pastors and several Masters of Families of the Church at the *Savoy* to cry out. Nothing could stop the impetuous Current of my Lord Bishop's resolution, and as if it had been a matter of main import for the upholding of the *Orthodox Faith*, they drive on his Preferment without observing the least Measure in the world.

While this was a Brewing an English Minister belonging to the *French* Church; named Mr. *du Mareſq*, full of Zeal for the Truth printed a Sermon which he had Preached during these Bustles, and this for the reasons which he gives in his Preface, they were no sooner come abroad but my Lord Bishop of *London* thought both the one and the other deserved the Thunder of his Ecclesiastical tribunal: To this purpose he caused all the Coppies to be seized. The Minister was cited to the Bishops Court, where at first they wrangl'd with him about a Licence to Preach, which neither he nor any of his Collegues had ever heard of:

At

At last after much ado they discovered where the shoe truly pinch'd ; My Lord Bishop was offended by his falling upon *Luzancy* : And would needs have the Minister to ask forgiveness of God , his Neighbor , the Church , and his Superior : This is not enough ; the Minister must also acknowledg , that he is Convinc'd in Conscience that he has offended God , and his Neighbor , by printing Scandalous things : Yet we have not all , a Declaration too must be Sign'd and Seal'd , otherwise the Minister is undone . And because he refus'd a Motion so extraordinary , My Lord Bishop presently caus'd him to be publicly Interdicted the functions of his Charge , upon a *Sunday* in the midst of his Congregation .

A proceeding so severe against a Minister very well spoken of opened the Eyes and understandings , of divers who want none : they set themselves to inquire attentively , what these scandalous things were , which were imputed to him , but their search was Fruitless , they found nothing that look'd towards it . In fine , like the five Propositions which heretofore at *Rome* they maintained , were in the Book of *Jansenius* , they perceived these Scandals ow'd their birth to sharpness and prejudice .

Mean time this Minister of the Gospel , because he stood firm to the maintenance of Truth , was openly suspended for reasons reserved to my Lord Bishop and his Officers . They had a care not to say what these reasons were , they were too frivolous , and would have cover'd the Authors with Shame and Blame : But by a slight not wellbecoming a Bishop they conceal'd the Account of a proceeding so defective . They had much rather People should have Occasion to believe horrible things of this Minister , than publish his fault it was so light . And my Lord Bishop of *London* doubts not but Men will judg by the prerogative of his Dignity , that the right is on his side , and that 'twas enough to make one pass for Criminal to be accused and punish'd by a person so venerable as himself *Quis sanctum dubitet , quem apex tanta Dignitatis attollit ?*

All this as I have been informed , pass in the most unusual manner in the World . The Minister is Condemn'd without being heard according to the formalities of Law : 'Twas much to purpose for him to offer to justify himself . The Bishop refuses to see him ; slights the submissive Letters which the Minister writes to him ; and by his Order the Judges of his Court pass Sentence without saying or knowing wherefore : who would have believed a Bishop of *London* , one of a Noble Family , and who

Luzancy; Those who have no other knowledge of him then by the Proclamation look upon him as a Martyr, some who began to have other thoughts of him are refetled in their good opinion, while they see my Lord Bishop of *London* openly protect him; Others to lay on an Occasion to imbroyl things and make their Zeal to the Protestant Religion appear, have gone far in this business, and contributed much to the success which you know he has had yet there remains a considerable number of those who look purely after Truth, and seperate themselves from the Crowds, to follow and never swerve from her.

I had Inlarged my Self farther on this Subject, if I did not think I had said enough to give you an Idea of all this Farce. Let us now pass forwards and trace Luzancy step by step, in the remaining Acts of a piece, which includes I know not how many incidents of a different nature, and which tis fit the World should know, that he may the better be understood.

St. *Germain* having been without hearing, as soon condemned as accused, *Luzancy's* Advancement was powerfully carryed on, My Lord Bishop of *London* took care to have him Ordained and made him Preach immediately, designing to put him into a Condition of becoming one day a great Defendor of the Church of *England*, And because he wanted the Language of the Countrey to make his Talents appear, he was sent to *Oxford* to Learn it. All this was done in an unimaginable Hurry: 'Twas to much purpose for the Pastors and several Masters of Families of the Church at the *Savoy* to cry out. Nothing could stop the impetuous Current of my Lord Bishop's resolution, and as if it had been a matter of main import for the upholding of the *Orthodox Faith*, they drive on his Preferment without observing the least Measure in the world.

While this was a Brewing an English Minister belonging to the *French* Church; named Mr. *du Maresq*, full of Zeal for the Truth printed a Sermon which he had Preached during these Bustles, and this for the reasons which he gives in his Preface, they were no sooner come abroad but my Lord Bishop of *London* thought both the one and the other deserved the Thunder of his Ecclesiastical tribunal: To this purpose he caused all the Coppies to be seized. The Minister was cired to the Bishops Court, where at first they wrangl'd with him about a Licence to Preach, which neither he nor any of his Collegues had ever heard of:

At

At last after much ado they discovered where the shoe truly pinch'd ; My Lord Bishop was offended by his falling upon *Luzancy* : And would needs have the Minister to ask forgiveness of God , his Neighbor , the Church , and his Superior : This is not enough ; the Minister must also acknowledg , that he is Convinc'd in Conscience that he has offended God , and his Neighbor , by printing Scandalous things : Yet we have not all , a Declaration too must be Sign'd and Seal'd , otherwise the Minister is undone . And because he refus'd a Motion so extraordinary , My Lord Bishop presently caus'd him to be publicly Interdicted the functions of his Charge , upon a *Sunday* in the midst of his Congregation .

A proceeding so severe against a Minister very well spoken of opened the Eyes and understandings , of divers who want none : they set themselves to inquire attentively , what these scandalous things were , which were imputed to him , but their search was fruitless , they found nothing that look'd towards it . In fine , like the five Propositions which heretofore at *Rome* they maintained , were in the Book of *Jansenius* , they perceived these Scandals ow'd their birth to sharpness and prejudice .

Mean time this Minister of the Gospel , because he stood firm to the maintenance of Truth , was openly suspended for reasons reserved to my Lord Bishop and his Officers . They had a care not to say what these reasons were , they were too frivolous , and would have cover'd the Authors with Shame and Blame : But by a slight not welbecoming a Bishop they conceal'd the Account of a proceeding so defective . They had much rather People should have Occasion to believe horrible things of this Minister , than publish his fault it was so light . And my Lord Bishop of *London* doubts not but Men will judg by the prerogative of his Dignity , that the right is on his side , and that 'twas enough to make one pass for Criminal to be accused and punish'd by a person so venerable as himself *Quis sanctum dubitet , quem apex tanta Dignitatis attollit ?*

All this as I have been informed , pass in the most unusual manner in the World . The Minister is Condemn'd without being heard according to the formalities of Law : 'Twas much to purpose for him to offer to justify himself . The Bishop refuses to see him ; slights the submissive Letters which the Minister writes to him ; and by his Order the Judges of his Court pass Sentence without saying or knowing wherefore : who would have believed a Bishop of *London* , one of a Noble Family , and who

who has no small pretensions to the Archbishoprik of *Canterbury*, had been capable of such a Carriage. After so much noise what could we expect from a proceeding so rigorous? It was believed my Lord Bishop would never have restor'd this Minister at least on easier terms than very ample satisfaction, such as might hold proportion with the Offence, which People were made believe the Bishop had received. Notwithstanding against the opinion of many (by the good Offices of Monsieur *Duvel*, together with those of Monsieur *Ruvigny* who had a mind to Oblige the Bishop, and was pleased to Interpose without being intreated.) The Minister was restored to the exercise of his charge upon a bare acknowledgment that he was in the wrong to print his Preface without Licence from his Superior, or any else in Authority, &c. a poor and dry satisfaction in my opinion after so much ado, and which justifies the Minister, for as much as he has publish'd against *Luxancy*, and the Monks, and condemns the rigor used to him.

Behold Sir, whither Passion carries Men, behold a Signal example in the person of a Bishop! The Sanctuary is not priviledg'd, and we are not afraid to set it a work even in that Holy Place: Where is that Charity whereof so unseasonably in respect of Knaves we pride our selves when to uphold them we overwhelm a Minister of the word of God? What a horrible use do we in these days make of it? When the matters treated on in the Preface were without Reply, must a whole Kingdom for a pitiful point of Honor, needs have cause to believe, that the Minister was a Lye, and *Luxancy* and the Monks unjustly Attackt? Must it needs be I say, that on a pretext so slight, so heavy a Blow should fall on a Man, whose carriage has always been without Reproach, and who without consulting Flesh and Blood resolved in discharge of his Duty to speak Truths likely to displease more than one, and he be punished so outrageously for a delign so generously executed? we see well enough how the world goes. My Lord Bishop of *London* had undertaken the protection of *Luxancy*: He had a mind to cherish this Plant which he had newly set in the Garden of the Church, and could not indure that *England* should be inform'd it was of the nature of those Herbs which shew handsomely and yet are full of Poyson. He could not see the Child of his care and study wounded, especially in that part where Men are most tender, without receiving the blow upon himself; and the Arrows justly shot at the reputation of his Neophyte, have lighted on him. Behold the

the true cause of the Bishop's anger. To offend a Knave was to attack him; to attack him was to blemish the dignity of his See, and those immature and hasty decisions were made both to uphold his Person and his Mitre. Had my Lord Bishop in the design he had to declare himself the support of this Counterfeit Profelyte consulted the Commands of him from whom he holds both his Life and Character, he would have learned not to do ill that good may come of it. And that the use of *pious frauds* is proper only for those places where Religion being destitute of Truth, which is its Basis, cannot subsist but by foul Play, with which those of Wit Amuse; and make Shittlecorks of the Common People.

After all how can we henceforward reproach the Papists with their Inquisition when I have acquainted you with things as strange: In good earnest, when the wit of Man takes pleasure in blinding it self how considerable soever our Rank is in the world whether in Church or State, and whatever we deserve on the account of Learning, and Mastery in those commendable Sciences which distinguish Men one from another, we are notwithstanding subject to strange slips, and if the fall be so much greater as the place is higher from whence we fall, what grief must it be to a good Bishop when every one sees him so far out of his Sphere, and so imprudently derogating from his Character.

But let us leave my Lord Bishop a while, for since this business has made way for several other incidents, we must examine some of them with care, as being no less material than those with which I have entertained you.

The *Minister du Marresq* seeing himself prosecuted with so much heat, and being yet uncertain whether it were for having printed his Preface without License or for having said what he says there, thought it convenient to provide himself of all that might serve for his defence and justification. To this purpose having understood a good while before from *Monsieur Blancard* Secretary to the Ambassador of France, that during the time the Court was at Windsor, there had passed certain Scandalous and infamous Discourses betwixt *Lazancy* and *Mary Grimplee* *Jammarte* waiting Woman to the Lady *Marquess Ruigny*, which had come to Criminal Actions if both parties had been agreed; He dealt earnestly with him to desire of this woman, that she would set down in writing what had past that the Truth might be known and a passage of the Preface justified: *Monsieur Blancard* having at first word easily pro-

B. cured

cured this writing, gave it to Mrs. *Ann Maresq*, and the whole Court coming by chance to see it, It made such a noise, that my Lord Bishop of London found in it a new subject of anger; He would gladly have had the Woman unsay her self; and often spoke to *Monsieur de Ruigny* about it. *Monsieur de Ruigny* call'd for her, and she after a great deal of Talk acknowledged she had said the Truth at the request of *Monsieur Blancard*, in the interim as plain as the Truth was the Minister *Breval* would needs be meddling: He often visits this woman whom he had never seen before; Fain would he have brought her to recant, but perceiving she stood to the Truth of her writing, had the impudence to say wherever he came, that Mr. *Blancard* had forc'd her to make that Writing. This was believed by divers considerable Persons, and the rather because it was alledged that *Monsieur de Ruigny* said that 'twas true, that his Secretary had made the Woman do so. These four words were taken as they sounded, and without reflecting that there was in them a double-sence, the greatest part laid hold on the worse as being conformable to the Reports of *Breval*; and the disposition in which People were to judg favorably of a Knave, whose Emissaries gave out, that Mr. *Blancard* was a Papist, and who to oblige *Monsieur du Maresq* might be like enough to suborn a Woman.

To rescue this business from the Confusion in which they have intangled it, we must state it right, and say, That 'tis indeed true that *Monsieur Blancard* did get the writing in question from the Woman: but only by the plain ordinary way, the way which all the world proceeds by, (*viz.*) by Request. So that in this sence Mr. *de Ruigny* was in the right when he said his Secretary had made the Writing be made, all the Mischief is in the Equivocation of the words, and the false consequence which they draw: he made the Writing be Signed, therefore he did it by force and subornation: Divers who are not acquainted with Mr. *Blancard* have been wonderfully pleas'd to exercise their wit on this subject, and on this is grounded the Calumny which has been publish'd against him. I must confess that *Monsieur Ruigny* himself has contributed something to it, by those words of two senses, and to oblige my Lord Bishop of London who had recourse only to him. The side which the Ambassador took from the beginning to favor *Luzancy* allowed him not to explain himself clearly, and perceiving the Bable pleased the humor of My Lord Bishop, and divers others; he chose rather dextrously to assist them to wear it and deceive themselves then discover to them his true thoughts;

For

For it is certain that in this business, this Old Court Politician would rather keep to himself all the just resentments which without doubt he had of the tricks play'd him by *Luzancy*, then strive with the stream which favour'd him, by declaring what he truly thought in publick as he did to his particular friends: Behold the main reason why *Luzancy* has not been shamefully thrown out of his Doors; why he, and his Lady more, have countenanc'd him, and why this refin'd Minister of State, has always disssembled the better to gain an Ascendant over those who were pleas'd with the Chimera, and by that means better serve the King his Master.

To clear this point yet more, is there any likelihood that if *Monsieur de Ruigny* had been truly perswaded of so wicked an Attempt practis'd by his Secretary, one who has serv'd him these many years, he would continue to employ him in his business, and trust him with the Secrets of the King his Master? can this enter into the Brains of any Man of common sense? were peoples eyes not blinded with Passion, they would never run their heads against this Post.

But to make an end of clearing the business is it not true after the endeavors used by my Lord Bishop and *Breval* to persuade People that Mr. *Blaneard* was culpable, that if he truly had been so, they would have caused the force of the first Writing, which has so much shocked them to be voyd'd, by a second of the same hand, why was not the Woman brought before a Judge and put to declare the Truth upon Oath, and by that means render it indisputable? Since this was not, may not we say it could not be done? For it was the only means to decide the Question, she who was an honest woman and a Protestant was sure enough not to unsay her self, since at that very time when *Luzancy* had that devilish discourse with her, she spoke of it to several persons who if need be will witness it: And I have been informed that Mr. *Blaneard* himself who passes for a sincere and good friend, was not wanting to give warning to *Luzancy* of it, whom he had likewise formerly advis'd to leave off that name as he had quitted that of *dela March* a Month after his Arrival in *England*.

Notwithstanding as weak and pitiful as the reasons are which they alledge, there are some who give credit to them and believe that Mr. *Blaneard* has suborned this Woman; and I am informed they have the credit

to be Abetted by a Noble Lord. I am sorry that Noble Man, one of such excellent parts should fall into such a Bogg as this.

Methinks he might remember a certain famous Jugler, whom time was he sheltered against Wind and tide, and has sufficiently repented since, *Aliquando bonus dormitat homerus.*

Let us now pass on to the sequel of *Luzancy's* Story, and his witnesses. It may easily be imagin'd how much joy the suspension of Mr. *du Maresq* brought him: fierce as a *Caesar* to have a Bishop for his Defender, he undertook some weeks since to justify himself in a long Letter Address as they say, to a Lady of Quality, as he proceeds in a manner peculiar enough, I thought it convenient to examine this Letter, and acquaint you with the reflexions I have made which will serve for a Conclusion to my discourse. This worthy piece being like the last Act of of the Comedy of this Hypocrite. His Letter is written in shew to a Lady of Quality, but in truth to a French Woman named Mistress *René* Wife to a Scotch Taylor living in *Suffolk-street*, who was one of *Luzancy's* Witnesses, and one of the Actors in *St. German's* Tragedy, This Woman is a curious piece to look on, and one of the most insaluble remedies of Love that can be met with. A couple of Fellows, that have no employment whose names are *Le Comte*, and *Champion*, kept a terrible Pother in dispersing coppies of this Letter, both in *French* and *English* and by their means, it may be called publick, though it were not Printed, as having gone through as many hands in Manuscript, as if it had pass'd through the Press, *Le Comte* the first of these two *Frenchmen*, is an old Factionist, one who is always an Enemy to the present Government, and who incessantly affecting what is past, is still forming frightful Imaginations of what is to come, one of a mutinous humor of the same temper with *René* the Taylor, a great Partizan of *Brevals* as well as he who made himself head of the Rabble for the bringing that Capucin into the *Savoy*, whom Mr. *Durel*, and divers other sober Men judged unworthy of the office of a Protestant Preacher, for reasons which shall be alleaged hereafter. For *Champion* he is a little pitiful Wretch, heretofore a Monk, now an idle Fellow whose tongue is always employed in detracting, and Pen in fouling of Paper, Witness that impertinent Paultry Answer, which he made to the Preface of Monsieur *du Maresq*, and which with the Arrogance of an Author that deserves a Whipping he went from house to house to read himself;

Tis

It is a pitiful Writing void of common sense, and which has as many faults as words. He is besides the worthy Copier of all those pieces which *Luzancy* made to be presented to the Privy Council.

I thought fit to acquaint you what kind of People they are, of whom Luzancy makes use, to vent his Tricks, that you may be ignorant of nothing which has happened in this abominable Intrigue.

Let us now go on to examine the substance of this Cheat's Letter, and to begin, imagine with your self a Man who makes an Abridgment of his Life, and undertakes himself to make an Elogy of it, exactly imitating the Pharisee in the Gospel, who gave thanks to God that he was not like other men, but not the Publican, who frankly confess his faults: So he sets off his Righteousness after a very boasting manner, every where he makes protestations of the innocence of his Conversion, and purity of his Manners. He slantingly sets forth the employments which he says he had both, among Societies, and under Bishops even beyond his age, as if this pretended Just Man were arriv'd at Christian Perfection, he impudently maintains that his life has been free not only from great, but even from the least crimes. After such an assurance as he gives us of his virtue, will not a Man run great hazard of being thought saucy if he should slander him with an imputation of Guilt. And he whose words according to his own saying are so true, whose actions are so innocent, whose Qualities so rare, ought he not rather to be an object of every bodies admiration? And yet all this while if we believe our own Eyes, if the testimony of our Ears may be rely'd on, and the inquiries of all *Paris* of both Religions, and a number of People of *London* afford any certainty, this false Muster which he makes of so many Vertues, serves but to confirm us that he is a through pac'd Knave, a Rogue capable of any Villany to compass his ends, a Cheat, a Makebate, a Vagabond to day at *Vivry*, *Regent* of the fifth Form, to morrow among the Monks at *Vendosme*, a little after in the service of a Bishop, then in the Abby of *Trape*, next with another Prelate, at last a Preacher Errant, here and there, but chiefly at *Montdidier*, where counterfeiting the name of *Luzancy*, by a Bill signed with that name he cheated the Damoisele *Cartier* of a piece of Money: All this is very easily proved if there were Judges. Commissionated to take Information and execute Punishment. This in few words is the Man who describes himself in his Letter as one exempted from the least Crimes, and who says it could not be.

be that he has imbrac'd the Protestant Religion, but upon good Motives: since in the *Roman* Church he wanted not occasions of Debauch, was not tyed by any Rule nor subject to any Law; In fine, he would make us believe 'twas the pure love of Truth, which has carry'd him from his Country, his Estate, his Friends, and all pretences of advancing himself which he might have in his Eye; who is able to resist expressions so forcible, and who would not let himself be persuaded by such Emphatical Figures of Rhetorick? This crafty Hypocrite draws too, a Convincing Proof that he has never done any thing worthy of reproach, from the silence of the *Romanists*, in as much as they, say he, stir so little in producing Proofs of what they affirm.

To hear him chatter and read his Letter, would not one think all the world were bound to busy themselves either in making Apologies for him, or setting him out for what he is? would not one say likewise, that he who is justly charged with taking upon him another Man's name, who can be proved a Lye, Wencher, an Adulterer, a Deceiver, a Rook, Prophane and Perjur'd, is a poor Innocent whom the silence of the world Acquits of all these crimes? was the like impudence ever heard of? And this Wretch who has no defence but his Tongue against Proofs of Facts which are brought against him, makes loud Brags of want of Ability in his Enemies, to verify what they affirm?

Whereas it were to be wished he would if he could answer the Preface of Mr. *de Marsq*: He is so glad to find in his way my Lord Bishop of *London*, thundring at that Minister, that he makes that serve for a reason of his silence in that respect. He says the actions of that Prelate are all for him: That they justify him but too much; and that to go about to defend himself, were to wrong the Dignity of his Patron, whose proceedings are so favorable to him. And thus the Gallant wards the blow. He contents himself with bemoaning by way of Raillery, the fate of that Minister and only says that to answer bad Writings is to bring them into request.

Concerning the Testimony in writing about the Devilish Discourse which he had with the Woman, wherewith I have already entertain'd you at large, he says the carriage of my Lord Bishop and Mr. *Beval* justify him so fully from that horrible Calumny, that ravish'd to see himself so well supported, he ventures with an unmeasurable impudence

to affirm that the Ambassador of *France*, has discovered that the Woman and her Husband were wrought upon by money: And thereupon Protests, that in case such a deposition were true he deserv'd to be burnt alive. But tis not amiss to observe, that he talks not of that kind of Punishment till after he was well inform'd that the Ambassador, the Bishop, and *Breval*, had secur'd him from that Deposition, otherwise he would have taken good heed not to condemn himself. Mean time the Woman who is at *London* may depose upon Oath whether the writing be true, and whether *Luzancy* had that Divilish discourse with her at *Windsor*, or not. Tis hoped Judges will one day examine this Circumstance, and give him satisfaction according to the sentence pronounced by himself in his Letter, provided he do not disavow it.

In the sequel he tells us he could alleadg twenty Accusations brought against him, but that he will deal with Patience yet protesting withal, that if this remedy prove unsuccessful, he will writé so as to make his Adversaries repent. This is what is desired by abundance of People provided there be Judges to make him prove what he brings against them, and them what they bring against him. Mean time we must pass forward, and see what more the Gentleman has put into his Letter.

Of the other two Ministers of the *French* Church at the *Savoy*, for as for those of the Church in *London*, they would never come much into his company, nor suffer him to Preach among them; The one he says is too wise to Print what he hints concerning him, both in Conversation, and in the Pulpit. And the other Mr. *Breval* is his intimate Friend, one much esteemed by the *English*, and to whom he has the greatest Obligations possible. As for the first *Luzancy* acknowledges; and in this observe his weakness, that he is no more of his side, he does not tell the reason, but tis easily guess'd at. Mr. *de Langle* at the request of his Friends, gave him the liberty of the Pulpit, and took much pains to get him some Charity from the Consistory: He had for some time an esteem for him, and changed with the rest of his best friends; when they perceived his Cheats, and part of his Vices. For *Breval* he is his bosom friend, his right hand, They understand one another as Thieves in a Market, they two contriv'd the business against the Jesuite, *Breval* thriv'd by the trouble it caus'd at the beginning he was made Prebend of *Westminster*: And now say whether he be not an able Man; and whether he do not look more handsomly in a Canons sur, than in a Ca-

Breval jrb. of *Westm.* 167 $\frac{5}{6}$ c his char. pucins

pucins Raggs. He is for all that at present well at ease, well Lodg'd, well Cloath'd, well provided of a Wife, courts well the Bishops, half begs, half commands Alms at good houses, makes good Chear, causes himself to be paid from the *Savoy* out of the money design'd for the Poor. This is the Man whom *Luzancy* sets out as one strangely persecuted by the *French* at his settlement in the Church, and hints the cause thereof to have been his great Learning, what he says in this particular is Lamentable, since it is certain, that *Breval* Preaches pitifully: although as is ordinary with Monks he be ready enough; He knows almost no Protestant, and but little Roman Divinity. He made his entrance into the Church with a plump Concubine, and a Bastard; and some Money stolen from the Poor of that Communion, which he came from deserting. Notwithstanding, all these Crimes as Novelty is taking he was by *Cuball* settled in the *Savoy*: Mr. *Duvel* after he had done what became an honest Man to hinder him, sat down quietly: The Consistory allow'd him a Pension as to the other Ministers, and because the Contribution of particulars was not sufficient, he makes bold with the stock of the Poor, although his present Incomes amount to more than Two hundred and fifty pounds *per annum*, and his Wife maintain'd besides by a Knight, one of his dear friends, who never stirs from her. For the rest he is a Man who Counterfeits so exactly, that he plays all parts both in the World and Pulpit, and is a much better Tartuff than *Luzancy*: This is his Associate, their Crimes make them friends, and both the one, and other are paid for having made sport with the World.

In fine, not to cast away more time in Confuting things not worth the while *Luzancy* says in his Letter, that he wonders how of a hundred Profelytes there remains one with us? this is to answer one of the Articles of Mr. *du Maresq*'s Preface which you know well enough. To this it may be said, that the Sober Papists who change upon good Motives, stay with us tyed by the chains of the Spirit which binds them to the Orthodox. Of the bad, some leave us to follow the Torrent of their Libertine humors; Others leave us not because they are thoroughly fastened by the allurements of the Flesh, I mean Advancement and Marriage as *Breval*. We have for Examples of the first sort, Mr. *Cottreaw*, Mr. *de la Motte*, and some others, but very few where Life and Conversation are without Reproach. As for run-away Monks their number is too great to be confin'd to the bounds of a Letter; and Mr. *de Maresq* has not exaggerated in

in his Preface. For the last sort we see to our great Grief and the shame of the Church, *Breval's*, *Luzancy's*, *Solomon's*, whose Manners are a mixture of all Vices.

I forgot one Reflexion upon *Luzancy's* Letter to shew the force of his Judgment, he is so afraid one passage of his Writing to the Jesuit should not be believed, because the Jesuite says it was not his, that he will needs put in a word in his Letter to persuade People of what he had affirmed in his famous Retraction, after he had drawn Mr. *Breval's* Picture in a hideous shape, which yet in Truth is very like him, he passes to Mr. *du Mareſq*, whom he accused to love Wine and Tobacco. And in the Letter which I am now examining, he unwarily says the same thing, alledging for one of the reasons why that Minister loves him not that he neither loves Wine, nor the places where it cannot be drunk without scandal: He must be blind who cannot in this Conformity of Sentiments perceive a circumstance which makes strongly against *Luzancy*, & draw an evident proof that in the dealing betwixt him and the Jesuit there was nothing of force, since what he wrote at *Oxford* a little while since, and with a settled Judgment has so much conformity with the Retraction which he swore was extorted from him with a Dagger at his Throat.

From all that has been said it may in my opinion be easily gathered that St. *Germain* the Jesuite is innocent of the Capital Crime of which he is accused: That the Counterfeit *Luzancy* is a bad Man who invented the Calumny when he saw he could neither get the Retraction which he had voluntarily given, back from the Jesuite, nor money which he expected to carry him back into *France*, whether he had resolved to return, out of despair when he saw himself discover'd for the Son of *Beau Chateau* the Player, a quality which he had always denied, and that with a Thousand Oaths, chiefly at the *French* Ambassadors when the Secretary affirmed the contrary, and *Luzancy* rather than acknowledg it, chose to desert the Protestant Religion, For this was the true reason which oblig'd him to make his Retraction which was not to have been seen till after his departure. It may also be easily gather'd that in all this Diabolical Invention he has made use of none but unworthy People, whether for Councillors, Witnesses, or Transcribers: That Mr. *du Mareſq* had reason in his Sermon, his Preface, & Discourses to sound the depth of this horrible Tragedy: That Mr. *Blancard* did not suborn, the Woman, nor her Husband, to Sign the Paper which has so much troubled my Lord Bishop of *London*.

And lastly, That the carriage and passion of that Bishop were not suitable to his birth and Character. God preserve him from new Injustice, and protecting *Luzancy* a second time, if he be found so ill at *Oxford* as at *London*, 'tis feared his affection and unwillingness to see faults, will incline him rather to cover his Crimes if he fall into new ones, then give glory to Truth by discovering them, and having no more to do with him.

I have but one word more to say concerning *Luzancy's* Confidence when he speaks to His Majesty, *After what I have said to the King*, says he to the Taylors wife, *If my Enemies be so certain of what they report against me, let them appear in a Legal Tryal, let the Accuser produce his Proof if he can, and I be punish'd at the Stake, and if not, let him undergo the same Penalty.*

If it come to such a Tryal (the only way in my opinion to make an end of so many disputes) it will be seen who fears most, *Luzancy*, or those who accuse him; however it be, 'tis a thing which good Men ardently desire: They would gladly see an end of this business, and would wish that Judges might without delay be appointed at *London* to take full Cognizance of a matter which has hitherto produced nothing but Disorder and Scandal, and the clearing whereof would be so great a good to the Church, It being she who had the greatest Concern in it.

I might Sir enlarge on a Subject so Copious, if I did not fear to weary your patience to the utmost; I have but one Reflexion more to make on the conclusion of his Letter. He tells the pretended Lady of Quality to whom he writes, that only the French speak ill of him, but that the English are all inclin'd to favor him, after which he adds that this Nation is the most civil, and most charitable in the World, making a Panegyrick upon it in terms the most flourishing which Art could suggest. Truly I am ashamed this Knave has so much reason to praise the English, and that the prejudice is so great that divers in imitation of the Bishop, put on their eyes that they may not see how things go.

As this Mischief is largely spread, I do not think it is easy to remedy it at present. God alone is able to change the blind zeal and errors of many good Men. In expectation of so great a good I would advise you on your side to endeavor what you can, that the truth of this business be known, while I on mine act according to the same spirit, Not without gathering every day considerable Fruits of the Labor, which I have deliberately undertaken, without being any way startled at the contradiction of the VVorld. I am, Sir, as you know, Your most humble Servant.

When this pamphlet was printed, will. Roger, before mentioned dissuad it, for wth a & shipping of others, he was brought before & K. c. his Council in Aug. or Sept. 1676

JE soussignée Mary Grimpelée, femme du sr. Jamart Chyrurgien, qui ay esté domestique de Madame La Marquise de Ru-
vigny, Certifie que Mr. de Luzancy m'a tenu des discours fort
Libres, & mal honnestes à un homme de sa Profession, m'ayant
dit entr'autres choses, qu'il avoit un secret pour empêcher les fil-
les de devenir grosses, & pour les faire avorter lors qu'elles le sont,
& que lors qu'une femme avoit un Mary cela n'empêchoit pas qu'elle
n'eut un Galand. C'est ce que je certifie veritable. Fait à Londres,
&c.

Mary Grimpelée.

I Underwritten Mary Grimpelée, wife to Mr. Jamart Chyrurgeon,
who have been of the Household of my Lady Marquess of Ru-
vigny, do certify that Mr. Luzancy hath held some very indecent Discourses
with me, and unworthy of a Man of his profession, having amongst
several other things told me, that he had a secret to hinder VVomen
from being with Child, and to make them miscarry when they were so,
and that when a VVoman was married, there was no difficulty for her to
have a Gallant. This I do maintain to be true:

Done at London.

Mary Grimpelée.